

The Living Church

August 23, 1953

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KOREA: Souls and bodies to rebuild [see page 9].

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THE LIVING CHURCH

Bishop Cooper and Korea

THE latest news from Bishop Cooper is that he is returning to Korea this fall. Since his liberation from the P.W. camp last spring, he has been busy in England making speeches, answering mail and writing for the Church papers. He has the stupendous task of rebuilding the Church's work in Korea with limited funds and I think there are others like myself who want to help him.

From 1946 to his capture in 1950 Bishop Cooper was faithful in providing services for American personnel in the Cathedral at Seoul. In addition, on his many visits to Korean clergy, he made himself available to American chaplains for Confirmation and Holy Communion. At one time I was the only Episcopal chaplain in Korea, and if it had not been for the Bishop's help, many people would have had no contact with the Church.

Those who knew him in Korea raised over \$1,500 to send him to the Lambeth Conference in 1948. Friends in Philadelphia provided him with a jeep station wagon on his return from the Conference. Now I believe he will need financial assistance from many of us and am suggesting THE LIVING CHURCH establish a fund to help him. The name should be "Bishop Cooper and Korea Fund," as his name will ring the bell among old friends, while Korea will attract those who do not know the Bishop.

Here in Munich his friends contributed \$50 immediately after his release and we suggested he spend it on himself. Luckily it came at a time when he needed money for vestments, which have all been lost, and the Bishop was quite pleased with our gift.

Enclosed is a check for \$10 to establish the fund if you wish to follow my suggestion.

(Rev.) ERIC I. EASTMAN,
Chaplain (Maj.)

Munich.

Editor's Comment:

We are happy to open a fund for "Bishop Cooper and Korea" [see editorial, page 9].

The Truce

YOU were not thinking at your highest capacity when you wrote that editorial "Truce in Korea" [L. C., August 2d], expressing the hope that there "can be found a method of settling international disputes without resort to war." Three fallacies, at least, lurk in that simple clause.

(1) It implies that such a method is still to be found. Actually, there are plenty of methods, and plenty of disputes have been settled by them. But to have a method is one thing, and to use it is another.

(2) It implies that the contest which has been fought for three years in Korea originated in a "dispute." This is to use the language of civil law where only the language of criminal law is appropriate. If the assault on Korea was a "dispute," so is robbery with murder.

(3) It implies that the "dispute," or

conflict, that overshadows our age is primarily international—i.e., between nations, and not between principles. This is to misconceive and belittle the whole situation. I am sure you know better.

C. I. CLAFLIN.

Buffalo, N. Y.

Third Party

THE exposition of the two-party system obtaining within our Communion has made interesting material for meditation. May this layman enter into the lists the name of a third party recently discovered.

On Sunday, July 26th, in the afternoon this writer was in earnest need of a place to worship and pray. Being in Glendale, Calif., which was unfamiliar ground, with the help of my daughter-in-law I found an Episcopal Church. We went to the front door—locked; we went to the side entrance—locked; we went to another side entrance—locked.

And so to the Catholic, and the Evangelical, may we add the party of The Locked Door?

E. BIRNEY LELOND.

Stockton, Calif.

Confirmation and Intercommunion

NEITHER in your earlier editorial [L. C., December 7, 1952] dealing with the Statement of the House of Bishops Regarding Holy Communion at Ecumenical Gatherings, nor in your recent one [L. C., May 10th] do you seem to have adduced any authority for your conclusion that the bishops of a province or of a national Church may act without the lower clergy and (in America) the laity, to alter the law governing admission to Communion.

In the December editorial you defend the Bishops' action (1) as a proper exercise of economy; (2) because "there is no generally recognized Church principle that unconfirmed persons may not be admitted to the Holy Communion"; (3) because of "the guidance furnished in lieu of precedent by Lambeth. . . ." In the May editorial you refer merely to "reasons . . . set forth at length in a previous editorial."

(1) Economy is a doctrine of the Orthodox Churches (Gavin, *Some Aspects of Contemporary Greek Orthodox Thought*, pp. 262, 264-265, 292, 296-297). It is applied to sacraments and orders outside the Orthodox Communion (see especially pp. 292-294, 297-298). No theory can be form-

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The Living Church

ulated to cover its application: it is simply the judgment of the Orthodox Communion in a particular situation (pp. 296-297). I know of no evidence that Anglicanism has such a doctrine. Lambeth declarations cannot create one, Lambeth having no legislative power.

(2) There is a generally recognized principle that confirmation is necessary for reception of Holy Communion; and the exceptions prove the rule. The Anglican exception is found in the phrase "ready and desirous" (Prayer Book, p. 299). The Roman exception, one of practice, is similar: the children communicated before confirmation are "ready" because instructed; and are also "desirous," awaiting only the convenience of the bishop. Orthodox confirmation immediately follows baptism; though administered by a priest the bishop's blessing is imparted by the chrism he has blessed. Is any appreciable number of the persons communicated at an "ecumenical" service "ready and desirous"?

(3) The phrase, "the guidance furnished in lieu of precedent by Lambeth . . ." gives away your case. There is no precedent. Lambeth, possessing no legislative power, has latterly (1920, 1930, 1948) been in the habit of stating the law and then adding: "we will not question the action of any bishop" who departs from it in specified instances: unconstitutional legislation of the most dangerous character.

You speak of "the authority to issue a dispensation" on occasions of an "ecumenical" character conferred upon the individual bishop by Lambeth and the Statement of the American Bishops. You will find a discussion of dispensation in Wood's *The Regal Power of the Church* (ed. 1948, pp. 54-58) and Box's *The Principles of Canon Law* (pp. 43-46) and of course elsewhere. Dispensation is either (strictly) "a relaxation of the law in a particular case, granted for a sufficient reason by competent authority" (Box, p. 43; and see Wood, p. 55); or (loosely), a decision that of two competing rules of law, one ap-

plies in the instant case (Box, p. 44; Wood, p. 56). A dispensation is always the act of a competent authority. But that Lambeth, and the House of Bishops in America acting solo, are not competent authorities in this situation has already been shown. To say that they have dispensing power assumes the very point at issue.

SPENCER ERVIN.

Bala-Cynwyd, Pa.

Editor's Comment:

(1) As Mr. Ervin points out (and we pointed out in a footnote, December 7th), economy is an Eastern Orthodox term, not an Anglican one. As such, it is not a part of our law but is properly a part of the body of Catholic thought on what to do in situations where the law seems to conflict with the good of the Church.

(2) There seems to be some ambiguity in the use of the word "necessary." The grace of confirmation is not necessary to a valid communion. Our rubric gives a priest the power to admit unconfirmed persons who are "ready and desirous." The question at issue in this discussion is whether the bishops have power to admit unconfirmed persons under any other circumstances.

(3) The competent authority in the case is the diocesan Bishop, not the House of Bishops. He, not the House, has the dispensing power, since he is the authority "competent" to enforce the law.

Canonists, especially Roman Catholic ones, commonly hold that the power to dispense in the first of the two senses given by Mr. Ervin resides only in the law-giver, who in Roman Catholic practice is an individual bishop or pope. But in Anglicanism the situation has been changed by the fact that the law-making power is shared in a legislature with the other orders in the Church. In practice, the Bishop's dispensing power seems to be an aspect of his disciplinary authority, as indicated in the exhortation at his consecration: "so minister discipline, that you forget not mercy."

Dispensations commonly granted in the Church are usually based on precedent (e.g., relaxation of the Friday fast for a special occasion of rejoicing); or on mere commonsense (e.g., permitting a communicant with a stiff leg to receive Communion standing up instead of kneeling). A few laws contain dispensations within them, a few actually limit the Bishop's dispensing power (e.g., on the remission of a judicial sentence). In a situation without precedents, where the course of commonsense is not clear, and where the written law does not expressly limit the dispensing power, we think that the individual bishop may safely be guided by a unanimous statement of the House of Bishops — the more so since that

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House is the final earthly court to which he must answer for his conduct. The House does not confer dispensing power upon him, but merely advises him as to whether he may properly use it. (Lambeth's statements too are advisory, but are not the voice of a disciplinary authority.)

If a relaxation of the law in a particular case is an "alteration" of the law, few indeed are the unaltered laws upon our own or anybody else's statute books!

Underlying the whole problem is the fundamental issue of the relationship of Christians to each other. In truth and fact, there is only one Church of Christ, all the members of which have an inherent right of access to the sacraments. Historical and doctrinal cleavages have interfered with the enjoyment of full communicant privileges, and it is normally the responsibility of our bishops to defend the barriers which of necessity have been erected between churches. But there is nothing inherently praiseworthy about refusing communion to a Christian and nothing inherently blameworthy about seeking a prudent occasion to exhibit the unity of the Church.

Making Church Members

LETTERS from members of the American Church Union have called my attention to the footnote in THE LIVING CHURCH of June 7th, page 7, which reads:

"Only method of receiving people into the Church provided in the Prayer Book is the service of Baptism. If a person has been properly baptized in another Christian body, the Church simply adds his name to the membership list. However, confirmation by the bishop gives a certain emphasis to an adult's entry from a non-Episcopal Church and there is a growing practice of 'receiving' former Roman Catholics in a public ceremony."

Is this not an understatement, to say the least, of the full meaning of Confirmation?

(Rev.) ALBERT J. DUBOIS,
Executive Director, ACU.

New York, N. Y.

Editor's Comment:

If our statement quoted above were an exposition of the meaning of Con-

firmation, it would indeed be a weird understatement. Our purpose was to correct the misconception, based on the analogy of the public profession of faith used in Reformed Churches, that Confirmation is a rite for making non-Episcopalians into Episcopalians. The relationship of this sacrament to the reception of people from other Churches is a strictly coincidental effect of the fact that this particular rite is not performed under conditions which we regard as valid in many of the Churches from which converts are received. We still adhere to our point that the only rite in the Prayer Book for making Church members is Baptism, and the only official way of receiving a validly baptized lay member of another Church is by putting his name on the membership roll.

For example, a certain prominent Presbyterian minister claims that he is a lay member of the Episcopal Church because he has been episcopally confirmed. In our view, although Confirmation would give him communicant privileges if he were a lay member in the first place, it did not turn him from a Presbyterian into an Episcopalian. The Church's sacramental rites are not designed to cope with problems of denominational affiliation.

Ecumenical Communion Service

AGAIN we see a bishop of our branch of the Catholic Church not only allowing a questionable practice but himself celebrating a so-called "ecumenical communion service" at his diocesan convention and inviting "all baptized communicant members of other churches present to receive Holy Communion at our Prayer Book celebration" [L. C., May 24th and 31st]. Such actions do not lead toward unity of the Church but are themselves the cause of continuing disunity. The attractiveness of the Episcopal Church is not its "form and ceremony" nor an intellectual brand of Protestantism but in the Catholic faith wherein the redemptive power of our Blessed Lord and Saviour is given to fallen and sinful man.

The duty of the Church is to proclaim the good news of salvation through Jesus Christ. And every individual member—be he layman, deacon, priest, or bishop—is under this same obligation. Watering down the faith does not gain converts.

It is well known today that many Protestants do not any longer accept such fundamental doctrines as the Virgin Birth of our Lord; in fact, many deny that He is God Incarnate. Yet these persons are "baptized communicant members" of their churches.

The only true unity of Christians can come not through common acceptance of Jesus as a great teacher and prophet and even the most perfect man, but through acceptance of Him as God and Saviour in the fellowship of his Holy Catholic Church.

ROBERT PACE.

Morrisville, N. C.

Morons, All

DURING the war it was found that, in certain industrial tasks, subnormal persons were as efficient as, if not more so than, individuals of normal mentality.

This led Niall Brennan, who is an Australian now living in London, to make an experiment: from 1946 to 1951 he took a succession of jobs in factories and mills and in one or two large stores, to observe the effect of various types of work upon human personality.

The results of Mr. Brennan's study, which he has written up under the title of *The Making of a Moron*, will come as something of a shock to most readers: modern industry, he says, is fast making morons out of most of us (Sheed & Ward. Pp. xii, 189. \$2.50).

Mr. Brennan (who, by the way, is a devout Roman Catholic) seems to have had experience in just about every occupation—from the felling of trees to religious journalism. His conclusions, therefore, whether the reader agrees with them or not, are based upon no armchair philosophy but upon the solid core of firsthand experience.

Neither Communists nor dyed-in-the-wool capitalists will like this book, but all who are concerned with the Christian meaning of work will find it interesting, stimulating, and thought-provoking.

How to be a Christian

DR. SAMUEL SHOEMAKER'S 25th book, just published, is a "how to" book—*How To Become a Christian* (Harpers. Pp. 158. \$2).

The eight chapters are substantially the addresses given at a mission Dr. Shoemaker conducted last November in Fort Worth and Dallas, at the invitation of Bishop Mason of Dallas.

The book is written from a sincere conviction that our Lord is the answer to the world's problems, both individual and social, and from a passionate wish that men and women of today might know Christ and make Him more widely known. It proceeds from the general to the specific, leading up to concrete suggestions about prayer, Bible reading, and Holy Communion—which last, Dr. Shoemaker says, should be received weekly.

The book is well organized and well written. If it leads the unchurched to an initial act of faith and the formal, perfunctory Christian to a re-awakening, it will have performed a useful purpose—even though its specific suggestions are of unequal value.

ACU CYCLE OF PRAYER

Parishes accepting station days in the cycle of prayer sponsored by the American Church Union, as a minimum observance, offer the Holy Communion for the cycle's intentions including petitions for the conversion of America to Christ, missions, the Unity of the Church, the armed forces, peace of the world, seminaries, and Church schools.

August

- 23. St. Anne's Convent, Denver, Colo.
- 26. St. Bartholomew's, Granite City, Ill.
- 28. Oratory of SS. Mary and Michael, Cambridge, Mass.
- St. Augustine's Chapel, New York City
- 29. Mt. Calvary, Baltimore, Md.

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August

- 23. 12th Sunday after Trinity.
- 24. St. Bartholomew.
- 30. 13th Sunday after Trinity.

September

- 6. 14th Sunday after Trinity.
- 7. Labor Day.
- 10. National Youth Commission and Executive Committee, National Canterbury Association, Seabury House, Greenwich, Conn., to 16th.
- 13. 15th Sunday after Trinity.
- 15. Bishop Clingman retires as diocesan of Kentucky.
- 16. Ember Day.
- 18. Ember Day.
- 19. Ember Day.
- 20. 16th Sunday after Trinity.
- Bishop Dandridge retires as diocesan of Tennessee.
- 21. St. Matthew.
- 27. 17th Sunday after Trinity.
- 29. St. Michael and All Angels.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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August 23, 1953

SORTS AND CONDITIONS

WHEN the children were babies and the job of being a parent was still in a somewhat theoretical stage, I remember that I desired three things for them: That they be brave, that they be industrious, that they be kind. Now, after 11 years of parenthood, it often seems that our major energies are expended on three different objectives—that the children be cautious, quiet, and clean.

CATALOGUES of virtues are less popular than they used to be in Church teaching. Once upon a time, any layman could have told you that the four natural virtues are Justice, Prudence, Temperance, and Fortitude, while the three theological virtues are Faith, Hope, and Charity. Then there are the seven contrary virtues (contrary to the seven deadly sins), the spiritual and corporal works of mercy, the virtues listed by St. Paul as the fruits of the Spirit, and so on.

FOR THE CHRISTIAN, the virtue above all other virtues is charity, or love. This is the virtue represented by "kindness" in the group of three mentioned in the opening paragraph. Loving God and loving your neighbor are, as Christ taught us, the summary of all the Law and the prophets. This seems like a plain and simple statement. Yet when men begin to paw at it, they can get it as snarled up as a kitten with a ball of yarn.

SOME THINKERS tell us that when you are motivated by charity, you seek your neighbor's "highest good." For example, if your neighbor happens to be a sinner, you may treat him with any degree of severity appropriate to the case to compel him to repent. Such a definition of charity seems to me to open the door to every sort of meanness, skulduggery, and oppression. That is why I inclined toward the word, "kindness," rather than "charity," in a personal catalogue of virtues.

BUT KINDNESS in itself—i.e., trying to make others happy in the way that they want to be made happy—has its limitations. It can easily slop over into indulgence, into pandering to the worst aspects of our neighbors' characters. This sort of charity is practiced amazingly often by all of us in an effort to be agreeable among our friends and associates.

THE FACT IS, you cannot love your neighbor well unless you love God first. An act of kindness within the threesome of myself, my neighbor, and God is one thing; an act of kindness simply between me and my neighbor, ignoring God, is something else; and it may actually be harmful to both myself and my neighbor. That is why charity is called a "theological" virtue, or an "infused" virtue. It is a virtue that depends on one's relationship to God, and does not really exist unless God and His will are the motivating force behind it.

BUT, to come back to the question of that cruel "charity" which seeks my neighbor's highest good against his will—the man who wants to love God's children as God loves them must

respect the liberty God gives them.

ANOTHER ANGLE of the "highest good" definition of charity is the impersonal connotation of it. Doing good to people in a cold and objective way is not charity. "Charity suffereth long and is kind." And kindness is, as its derivation indicates, a matter of a sense of kinship, of identification of oneself with one's neighbor, accepting him as he is and standing on the same ground with him—in short, loving him "as thyself."

IT IS natural (apparently) for children to be reckless, noisy, and dirty; and, no doubt, equally natural for their parents to spend much energy on taming them down for life in society, without thinking too much about the relationship of social graces to those greater aspects of character that deserve the name of virtue. Then again, children are free moral agents just as much as adults are, and exhortations, rewards, and punishments are by no means sure-fire ways of making them virtuous.

THE MORAL influence of parents is, God help us, the most important earthly influence in the shaping of a child's character. And what we are speaks ten times louder than what we say. Fortunately both for ourselves and for our children, God does not leave us helpless in our shortcomings. He provides Christ, and life in Christ, for us and our children together, that our concept of emerging manhood be not merely Sinner, jr., but the measure of the fullness of the stature of Christ.

AT A DINNER party the other evening, the conversation got around to the question, "What is a Christian?" The party was a mixed one of Church members and non-members, and several different ideas of Christianity were expressed: (1) A Christian is a person who endeavors to shape his moral life in accordance with Christ's teachings; (2) A Christian is a person who believes in certain truths about God, Christ, and man; (3) a Christian is any person who has been baptized and admitted into membership in the Christian Church.

WE FINALLY agreed that the only satisfactory answer is that a complete Christian is one who is, or tries to be, all three.

IN RECENT generations, there has been a widespread popular belief that right conduct was the only thing that really mattered, and that Church membership and doctrine were strictly secondary—in fact, optional. The Church member who knows his theology is tempted to state the case the other way around to redress the balance, asserting that no amount of virtue can make a Christian out of a non-Christian. But perhaps it is wiser to accept the idea that Christianity can rightly be approached from the standpoint of the questions, "What is virtue?" and "How can I achieve it?" For the answer to these two questions leads straight into theology, to the baptismal font, and to the altar.

Peter Day.

The Living Church

TWELFTH SUNDAY AFTER TRINITY

NEWS FRONTS

Last Stuyvesant Dies

By ELIZABETH MCCracken

Augustus van Horne Stuyvesant, Jr., the last direct descendant of Peter Stuyvesant, the last Governor of New Amsterdam, died on August 12th at the Columbia-Presbyterian Medical Centre, New York, in his 84th year. Funeral services were to be held on August 14th, in the Church of St. Mark's-in-the-Bouwerie, with interment in the Stuyvesant tomb in that church. He will be the 85th member of the family to be placed there, the first being Peter Stuyvesant himself.

Augustus van Horne Stuyvesant, Jr., was born on June 20, 1870, the son of Augustus van Horne Stuyvesant, Sr., and Harriet Le Roy Stuyvesant. Having ample means, Mr. Stuyvesant engaged in no business and followed no profession. He never married, and, except for the Church Club of New York, led for many years no social life whatever. When William Norman Guthrie, the controversial rector of St. Mark's-in-the-Bouwerie, the Stuyvesant family church, caused a new vestry to be elected, from which Mr. Stuyvesant was excluded, he left the parish and went to St. James's Church, which he attended until his death. That famous church was built on the site of Peter Stuyvesant's private chapel.

Mr. Stuyvesant had two sisters, whom he survived. Neither ever married; and for many years after their father's death in 1918, the brother and sisters lived together. Miss Catherine Stuyvesant died in 1924 and Miss Anne in 1938. Miss Catherine's death took place during the period when Bishop Manning had suspended St. Mark's in-the-Bouwerie from visitations; but he officiated at Miss Stuyvesant's funeral in the church, having maintained his friendship with the family.

The brother and sisters inherited great wealth. During their lifetime they gave to the Cathedral of St. John the Divine the funds for the building of the beautiful baptistry. Among the ornamental sculptures of the baptistry is a likeness of Peter Stuyvesant. They agreed be-

tween themselves that their three fortunes should go, at the death of the last, to St. Luke's Hospital, to erect a hospital on the East Side "for the poor," to be called the Augustus van Horne Memorial Hospital.

Church Aids Greek Victims

The World Council of Churches in Geneva has informed the National Council that they have diverted 3,000 food and clothing parcels, which were sent by Episcopal Church parishes and individual Church members through Church World Service shipping centers to various refugees abroad, to Greek earthquake victims.

Right after the news was received about the disastrous results of the earthquake in Greece, the Episcopal Church Committee on World Relief and Church Cooperation appropriated \$5,000 for relief in the stricken area.

Parishes and individual Church members who wish to supplement the aid already given are asked to make out and send their checks of any amount to:

Presiding Bishop's Fund
for World Relief
H. M. Addinsell, Treasurer
281 Fourth Avenue
New York 10, New York

Chaplain Shortage Cited

Captain John D. Zimmerman, veteran of 12 years' service as a Navy chaplain, underscored recently the urgent need for more Episcopal Church chaplains in all branches of the Armed Forces.

Said Chaplain Zimmerman:

"Here, in the military service, we who are clergymen in uniform minister as missionaries. There are now about three million in the different departments of the service; that's a half million more than we in the Episcopal Church claim as baptized members. Theoretically, in the Navy there is one chaplain to each 800 persons. That figure has not been met."

In August of this year, Chaplain Zimmerman took up his new duties as senior chaplain at the U. S. Naval Academy, Annapolis, Md. Before this, he was attached to the Chaplain School at the Newport, R. I., Naval Training Station.

MINISTRY

The Minnesota Plan

"Come ye after me, and I will make you to become fishers of men." By such simple, direct words as those, 19 centuries ago, Jesus called Simon Peter and his brother Andrew to follow Him—beginning their careers in the early Christian Church. The Gospels also tell of the next step, equally simple: "And straightway they forsook their nets and followed him."

In the 20th century, filling the ranks of the clergy is not as simple or dramatic as that, but in the diocese of Minnesota, there is a carefully considered and directed effort to encourage men who have been successful in business to consider entering the ministry.

Less than 10 years ago, 44-year-old Homer Carrier was running his own hotel; 50-year-old William Brushett was an office manager for Western Union; 46-year-old Glenn Reid was a veteran postoffice employee; William Wedge, 39, was a traveling salesman for a food company; and Robert Wright, 36, was "working on the railroad." Now they and 12 others like them have "turned their collars around" and are successful, contented parish priests in Minnesota.

Back of that metamorphosis lies the vision, the courage, and the determination of Bishop Keeler of Minnesota. Working as rapidly as is possible within the framework of canon law in the church, consistent with sound preparation and training, Bishop Keeler has been helping to make effective a response to our Lord's invitation to become fishers of men.

As with so many other innovations, this one, which has come to be known unofficially as the "Minnesota Plan," was born of the wartime shortage of trained men. During World War II, Bishop Keeler had a team of lay readers—the "Bishop's Men"—who were available on a Sunday to conduct the service of Morning Prayer at any church to which they might be assigned. For the most part they commuted from the Twin Cities to out-state communities, for expenses or for a small fee which oftentimes didn't cover expenses. Their

TUNING IN (Background information for new L.C. readers): ¶The ministry, in the widest sense of the word, includes all who in any way "serve" God through His Church—clergy, Sunday school teachers, acolytes, vestrymen, members of the

Woman's Auxiliary, etc. But, in a more restricted sense (as used here), it stands for the "sacred ministry" of bishops, priests, and deacons, entry into which is effected by ordination. Such a ministry is considered essential in the Church.

efforts kept many a small parish or mission from going under because of lack of spiritual guidance.

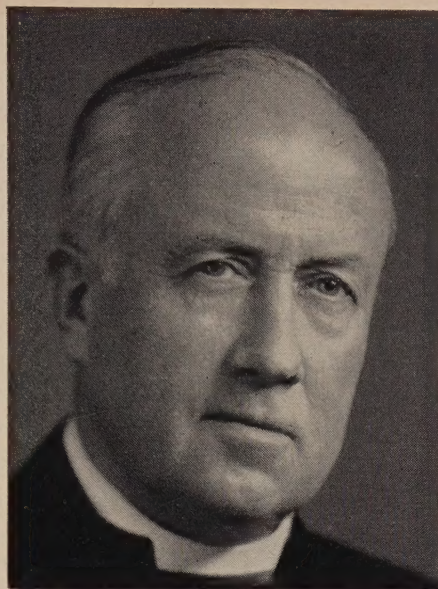
All of the "Bishop's Men" had become lay readers because of an interest in the work of the Church. Some of them had long ago thought of becoming ordained but had not been able to go to college for financial or other reasons. But after their wartime experience in active service for the church, they asked: "Isn't there some way for us, even this late in life, to be ordained?"

There was a way, and Bishop Keeler was not afraid to use it, even though some of his brother bishops were a bit dubious. The normal route to theological seminary is by way of a college degree, but the Episcopal Church recognized the fact that there might well be qualified men who were not possessed of a degree, and has made provision for them. Canon 26, Section 5, makes it possible for the bishop to accept as candidates for ordination those men who might be able to pass a rigid examination — roughly the equivalent of a college degree. And the clause which unlocked the door for the "Bishop's Men" is contained in the same section. It says that if the "postulants have attained the age of 32 years", and have shown such proficiency in business or professional life. . . that the bishop feels it justified, he can waive a considerable proportion of the educational examination. In effect, the "school of hard knocks" will have provided a lot of education for a man by the time he is 32.

Only the prerequisites are waived, though. The "Bishop's Men" who are now ordained came along a hard road — many of them assigned to small parishes or missions as lay vicars while still carrying a full load of studies. They had to do the work of a parish priest while still studying, or else they had to carry on with their secular business. Furthermore, they had to keep their own noses to the grindstone — with no regular class assignments to keep them going.

But, one by one, they came to kneel before Bishop Keeler and his brother bishops to be ordained as deacons and finally as priests. In many cases, that service was held in the parish or mission where the newly ordained man had already been in full-time service for months. Or, it might be in his home parish, before a sometimes frankly astonished congregation who secretly wondered if "John really knew what he was doing, changing his career so far along in life!"

To all appearances, "John" did know



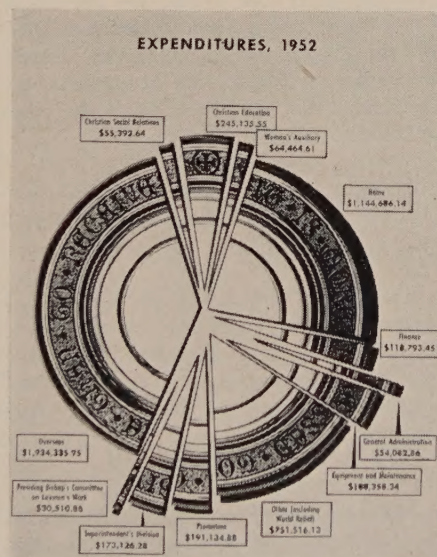
BISHOP KEELER

Priests from the school of hard knocks.

what he was doing. Said one of the "Bishop's Men":

"After 10 years as a lay reader, it became evident a decision must be made to devote my full attention either to my business or to Church work. It was a difficult choice, since, among other things it meant a reduction in income. For that reason it was necessary for my wife to be in full accord with the move. Neither of us has regretted the decision."

Split Alms Basin



A variant of the split dollar — the split alms basin — is used in the 1952 annual report of the Church's National Council to show how total expenditures for that year (\$4,951,537.69) were apportioned for the various departments.

Of course, the decision to enter the ministry meant new adjustments for the men and their families: frequent moves, new friends, less income, and the responsibilities of "being the minister's wife." And many a well-meaning friend looked askance at the whole idea. The newly-poor ministerial candidate couldn't, for instance, entertain his friends in the manner to which they might have been accustomed. But at the same time, many of those friends got a new slant on the clergy — realizing for the first time that a man didn't have to be so radically "different" just because he was a priest.

Best of all, the congregations they served were thoroughly satisfied with their leadership. In the first place, all the "Bishop's Men" were go-getters, or they wouldn't have made a success of business or a profession in spite of an educational handicap. And if they had the ambition to tackle a new profession in their 30's or 40's, they had enough left over to apply to their parish work.

The Rev. Thomas McElligott, for instance, found a rather sad financial situation when he moved into the job at Lake City, Minn. Mr. McElligott had been a successful haberdasher, having managed a clothing store in Winona. He began to apply good business common sense right away, convincing his parishioners that a good active vestry composed of six persons could do more than an unwieldy vestry made up of 14 members. The financial situation could be coped with, he reasoned, by an organized campaign to increase by a certain percentage the fixed pledges of parishioners. It worked, and now the parish is not only operating in the black but is doing rehabilitation work on its building.

The Rev. John W. Thomas, an ex-Navy man, knew the good Navy principle of having everything shipshape. Thus, when he took over an older parish in St. Paul, he was somewhat dismayed to find the diocesan assessment way out of proportion to the number of active parishioners. He began the laborious job of bringing parish records up to date, for a very practical reason: so that assessments could be figured on an accurate, realistic basis. Persons were being carried on the rolls who had died or moved away years before. The job of cleaning out the "deadwood," begun three years ago, is still going on.

A few of the men who began the long, lonesome trek toward ordination dropped out, for one reason or another. But most of them had enough determination to last for many years of useful

TUNING IN: ¶This rigid examination normally includes English language and literature, Latin (or reading knowledge of a language other than English), history, mathematics (or one of the natural sciences), psychology (or one of the social

sciences). ¶For men 32 or over the examination need include only English language and literature, history (ancient and modern), and one of the following subjects: mathematics, a natural or social science, philosophy, psychology.

service. "My decision," says one, "came as the result of the greed, hatred, and general lack of concern for mankind in so many of the people I saw in my sales work." Another puts it this way: "Running a parish requires a certain amount of business ability . . . and it's kind of a selling job, after all."

Bishop Keeler, naturally, is gratified with the results of his experiment . . . particularly when imitation is the sincerest form of flattery. Already, similar programs have been started in other dioceses, and in other instances, men are being referred by their bishops to Bishop Keeler with the possibility of their becoming candidates for the ministry. Bishop Keeler, however, has made it clear that he is "very reluctant" to accept men from other dioceses. He much prefers to have those who have come forward through business experience in Minnesota. He says:

"I have long regarded that provision of Canon 26, Section 5 (c), which allows a man who has shown proficiency in business or professional life and has reached the age of 32 to become a candidate for the ministry to be one of the most valuable canons that we have dealing with the ministry.

"Frankly, I have always felt that a call to the ministry which comes to a man during business and professional life may be quite as valid and many times more realistic than that which comes to young fellows who approach so important a decision from experience not much wider than membership in an acolyte's guild.

"There is an old adage that the proof of any pudding is in the eating thereof. I have noted with interest that parishes outside Minnesota are calling these Minnesota-trained men . . . and that dioceses and vestries frequently say: 'We sure like so-and-so; may we call him?' This happens frequently enough for me to feel that the men who have come up from business and professional life have a real contribution to make."

SOCIAL RELATIONS

Catholic Conference Grows

At the close of the 3d Annual Conference on Catholic Sociology, sponsored by the American Church Union at McLaren Foundation, Sycamore, Ill., from August 3d through August 6th, plans were made to hold similar conferences in 1954 in Texas and in the East as well as in the Middle West. Capacity registrations this year and the fact that advance registrations for the 4th annual Mid-West Conference in 1954 are already near capacity prompted the decision.

At this year's conferences the first se-

ries of lectures were given by Mrs. Wayne Duggleby of Pontiac, Ill., on "The Sociology of the Sacraments." Mrs. Duggleby, a recognized authority in the fields of sociology and anthropology, directed attention to the eternal validity of the sacramental system by a study of man's state before the Fall and of references to sacraments in the Book of Revelation.

The Rev. O. D. Reed of Danville, Ill., gave the second series on "The Catholic Social Action of the Mass."

The ACU-sponsored Summer School of Catholic Sociology, which preceded and was designed to supplement the Conference, brought together students from four dioceses.

The Rev. E. C. Lewis of Stevens Point, Wis., was discussion moderator at the School and the Rev. R. K. Nakata of Chicago was the chaplain. Lecturer for the 1953 session was the Rev. D. E. Becker of Christ Church, Whitefish Bay, Wis. The Theme was "God: Man: Society."

PARISH LIFE

New Church Attendance Plan

A plan to beat the vacation lag in church attendance has been worked out at St. John's Church, Royal Oak, Mich.

Every young person is given a card on which the Sundays from June to September are blocked out in the form of a "Loyalty Cross." Each Sunday of attendance earns him a star for his cross. When vacationing away from home, he asks the clergyman of whatever church he attends to certify his attendance on the card. For each signature he also earns a star.

RETREATS

Increased Demand

In addition to the annual Spring Retreat for priests, sponsored by the Midwest Regional ACU Branch, a Fall Retreat has been announced for this year to meet the increased demand for frequent retreats.

Dom Maurus Benson, O.S.B., will be the conductor and the retreat will be held at McLaren Foundation, Sycamore, Ill., from September 22d through September 25th. The Rev. Albert W. Hillestad, rector of the Church of the Ascension, Chicago, is chairman.

Reservations are being received at McLaren Foundation and a general invitation to clergy of the Church has been issued.

TUNING IN: ¶A sacrament is defined in the Prayer Book as "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof"

(p. 292). Only two sacraments (Baptism and the Lord's Supper) are to be "generally necessary to salvation," but five other rites (Confirmation, Holy Matrimony, Penance, Holy Unction, and Holy Orders) are commonly counted sacraments.

INTERNATIONAL

JAPAN

Teaching Series Translated

The National Council of the Nippon Seikokwai has undertaken to translate into Japanese the Church's Teaching Series published by Seabury Press.

The first volume to be finished is *The Faith of the Church* by the Rev. Messrs. Norman Pittenger and James Pike. This was translated by the Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokwai.

Two more volumes will be published early in the fall. *The Holy Scriptures* by Robert C. Dentan will be translated by the Rev. Y. Hirose; and *Chapters in Church History* by Powell M. Dawley will be translated by the Rev. K. Yashiro who is a former student of the author.

AFRICA

Church Assails Kenya Whites

"Those who treat the Negro here with discourtesy should be whipped out of the country they came to settle in," the Very Rev. H. A. Evan Hopkins said from the pulpit of the Nairobi Cathedral, Kenya, East Africa, recently. Fr. Hopkins is the provost of Nairobi.

The Anglican Church, established State Church for the majority of the British in Kenya, has taken up the attack on race prejudice which has involved the bishops and clergy and the public in conflict with the government, and also with the policy of race segregation in South Africa. The Anglican Church in this area is primarily an African native church.

ENGLAND

Memorial Chapel Planned

Preparations for the building of the American Memorial Chapel in St. Paul's Cathedral, London, are now well advanced.

The chapel is intended as a tribute from the people of Britain to the 28,000 American men and women of the armed forces who lost their lives in operations when based in the United Kingdom during the war, or who were buried on British soil.

It was decided after World War II to restore the east end of the cathedral (damaged by a 500-lb., high-explosive bomb during the blitz) in a way which would realize more closely the intentions of Sir Christopher Wren, English architect who designed it.

Rebuilding in Korea

ALTHOUGH the United Nations forces are not exactly ready to "beat their swords into ploughshares and their spears into pruning hooks," the cessation of hostilities in Korea offers the forces of Christianity and humanity an opportunity to plunge into the work of rebuilding souls and bodies in that war-torn land.

There are two major channels of assistance to Korea which we believe will be of special interest to readers of *THE LIVING CHURCH*. One of these is mentioned by Chaplain Eastman in a letter in this week's issue — the saintly Bishop Cooper, who was released from internment this summer and will soon be returning to his diocese.

We think that readers will wish to send Bishop Cooper money for his own use and for the work of relief and reconstruction in Korea entirely at his discretion. A man of truly apostolic character — and apostolic physique, too, as his survival through great hardships testifies — the Bishop in Korea is known to many Americans who served in Korea during World War II. We are happy to open *THE LIVING CHURCH RELIEF FUND* for contributions for the Bishop and his work. Such contributions should be marked "For Bishop Cooper and Korea."

ANOTHER important channel of Korean relief is currently being supported by *THE LIVING CHURCH FAMILY* — Save the Children Federation's work among Korean children. This work has been going on at a vigorous pace even while hostilities were raging, and is no less important today. We have already forwarded over a thousand dollars for this purpose and are confident that readers will continue to wish to contribute to it. Contributions for this purpose should be marked "For Korean Children."

These are only two of the many channels of assistance to the people of Korea that are currently available. In opening the *RELIEF FUND* to contributions for these two objects we do not, of course, intend to imply that the others are inferior. However, we do want contributors to know where their money is going, and it seems simplest to select two clear-cut objectives — the Bishop and the Federation. We hope that both will be generously supported by the readers of *THE LIVING CHURCH*.

Checks should be made out to *THE LIVING CHURCH RELIEF FUND*, and sent to the office of publication, 407 East Michigan Street, Milwaukee 2,

Wis., with notation "For Bishop Cooper and Korea" or "For Korean Children."

Free Catholicism

WHETHER tolerance of other Churches is a good thing or a bad thing continues to be a live question in the Roman Catholic Church. The overwhelming preponderance of Roman Catholic experts in ecclesiastical law holds the position that tolerance to other forms of religion should only be granted for "grave reasons" and that the best situation is that of the overwhelmingly Roman Catholic country in which the government prevents the propagation of religious "error."

Many American Roman Catholics, including some experts, believe that such a concept is based on an entirely different idea of government from that which prevails in this country, in which the government is the servant, not the ruler, of the people. This view, however, is distinctly a minority one. As a discussion reported in *Time* of August 3d brings out, those who advance it have to describe their support of tolerance as "possible," and say that it is "legitimate to doubt" whether the opposite view represents the "full" doctrine of the Church.

The issue runs very deep in religious thinking. If the Church believes that men should be protected from morally wrong choices by force, it is invading an area which God Himself did not invade when He permitted Adam to sin, which Christ Himself did not invade when He refused to advance His Messianic claims on the basis of worldly power.

As we read of the troubled minds of American Roman Catholics who struggle with this issue we are reminded again of the special mission of free Catholicism which the Anglican Communion holds in trust for the world. St. Martin of Tours died out of communion with his brother bishops because he considered their view of tolerance (which prevails in Romanism today) so utterly at variance with the cause of Christ. Modern St. Martins who wish to be as strong in their protest as the great bishop of Tours can do so in a goodly fellowship of Catholic bishops and priests and people — the Anglican communion, which offers the same faith, the same sacraments, the same priesthood to all men, and stakes its existence on the confidence that God's Church can prosper and save souls in an atmosphere of freedom.

the story of St. Bernard of Clairvaux

MOST people think of dogs or hymns when they hear of St. Bernard of Clairvaux, who died just 800 years ago on August 20th. Yet both of these associations are misleading. For it was another Bernard, Bernard of Cluny, who wrote "The world is very evil" and "Jerusalem the golden" while "Jesus, the very thought of thee," ascribed to St. Bernard of Clairvaux and no doubt inspired by him, is probably the work of an Englishman of the late 12th century. As for dogs, it is doubtful if St. Bernard ever met the breed — of Spanish origin — that the Alpine monks train to rescue lost travelers.

Yet there is some connection between St. Bernard and at least one dog. Before his birth his mother dreamed that she was carrying beneath her heart, not a baby, but a white puppy, tawny on the back, that barked unceasingly. And a monk, to whom she told the dream, assured her that her son would prove a faithful watchdog of the Church, and a healer of men's souls. Dreams are queer things. Let us take a look at the home into which that child was born, and see how he went forth from it to make his mother's dream come true.

St. Bernard was a Frenchman, born in the year 1090 at the castle of Fontaines-lès-Dijon. His father Tescelin, called Sorel or "the Tawny" from his coloring, was a Christian knight of singular integrity and the trusted adviser of his overlord, the Duke of Burgundy. His mother, Aleth de Montbard, who married at 15, was as noble in birth and as Christian in heart as her husband; she gave him six sons and a daughter, all of whom were dedicated to God by their parents as soon as they were born.

Bernard was the third of these children, a delicate clever lad less skilled in chivalrous pursuits than his brothers, but holding his own with them by force of character. He seems to have been rather specially his mother's boy, and she remained a living influence with him after her early death. She herself, as a child, had wanted to enter religion; as a mother, her one desire for her children was that they might give themselves to God without reserve. In the end, all seven took the habit, and Tescelin her husband, too; but it was Bernard, of whom so much had been foretold, who led the way. When in 1112, a few years after Aleth's death, he entered the novitiate at Citeaux, he took along with

him four of his five brothers and 15 other relatives and friends.

FROM WORMWOOD TO LIGHT

Before the English Abbot, St. Stephen Harding, received postulants that April day, the reformed Benedictinism inaugurated by Robert of Molesmes 14 years before had seemed to be dying out for lack of subjects willing to embrace so rigorous and so austere a life. Three years later, Citeaux was full to overflowing, and noble lords were asking for white monks to be sent to settle on their land. So Bernard, then aged 25, was sent off with a band of brethren to found a Cistercian Abbey in a grim, barren valley near the River Aube, in the territory of the Count of Troyes. The place had been known hitherto as the Valley of Wormwood; but the monks

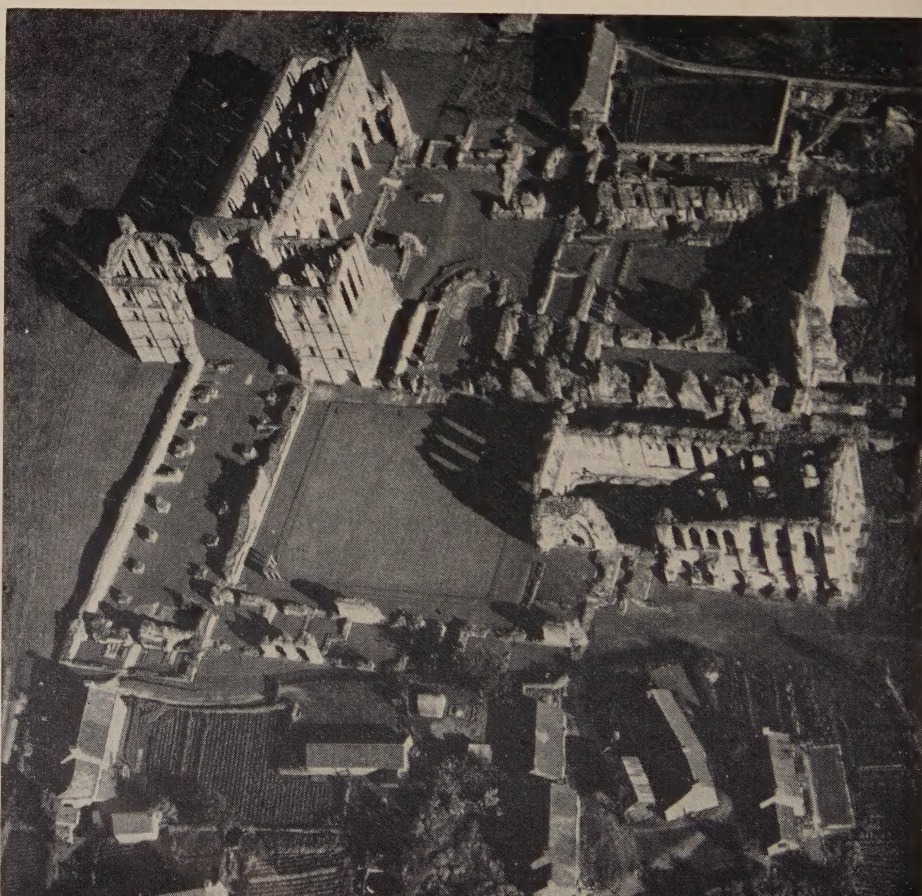
christened it Clairvaux, the Valley of Light.

When you give yourself to God wholeheartedly, you get what God wants, but you may not get the thing you wanted most — or thought you did — when you first gave yourself. Bernard de Fontaines had gone to Citeaux and thence to Clairvaux, longing to get away from the world and give himself to prayer. He was still Abbot of Clairvaux when he died there in 1153, 38 years later, but except in a few periods of illness he had never had the peace he sought. His family connections and his own personality combined from the first to make him known, however much he longed to be unknown. He was charming by nature and holy by grace, and he had a wonderful way with people. So, although hampered almost from the first by wretched health induced by his early austerities, he was always getting outside calls that could not be refused. Between 1130 and 1134 he traveled far and wide in Western Europe, striving to heal the schism in the papacy; the

WATCHDOG of the

By a Sister of the Community of

Wantage, Berkshire, Eng



ABBEY OF RIEVAULX*

A puppy barked unceasingly.

*From *Old Monastic Sites and Buildings*, by David Knowles and J. K. S. Joseph (Cambridge University Press). © Cambridge University

matter of Abélard claimed his attention up to 1140; and he preached the ill-fated third crusade in 1145¹.

In addition to all this, he founded no less than 68 daughter-houses from Clairvaux, the English Abbeys of Fountains and Rievaulx among them; and, though he could not visit such distant ones as those, they were all the objects of his love and care. Even when he was at home, moreover, people still came from far and near to seek his help. Remembering all this, and that he was throughout the Abbot of Clairvaux, with his monks' welfare always his first charge, we may believe it was a very tired man who rendered up his soul to God on August 20, 1153. But was he disappointed? Never. No one knew better than St. Bernard that nothing matters but the will of God.

A DANCING LANGUAGE

Those, in barest outline, are the facts of his life, a life so colorful in its setting and so absorbing in its human interest when studied in detail, that one marvels

Church

ary the Virgin

that the film- and story-makers have never dug into so rich a mine. In his own time St. Bernard was, as we have tried to show, the foremost and the best-loved personality in Europe; he was indeed a faithful watch dog of the Church, and he was canonized only 20 years after his death. Today the scandals that he combated and the causes he espoused are matters of past history, mostly of only academic interest; but in his writings, and still more in his sermons, delivered from his heart and taken down at hearing, he lives yet, as potent as he was eight centuries ago to heal the souls of men. He wrote and preached in Latin, the lingua franca of the day; but Latin on his lips is as light and as graceful as French, a rhythmic, dancing language, enchantingly easy to read.* He is known in the Church as the *doctor mellifluus*, the honey-dropping teacher; and it is a good description, for honey is

*Some of his works are available in English translation.

TUNING IN: ¶The schism in the papacy here referred to began in 1130. It involved, as rival claimants to the papal throne, Peter Pierleoni (Anaclete II) and Gregory of St. Angelo (Innocent II), and was settled in favor of the latter, St.

not only sweet, it is also a sustaining and invigorating food.

St. Bernard's sermons — there is no space here to speak of his formal writings — are nothing if not meaty. He is of course steeped in Holy Scripture, as all the Fathers were and every Christian should be; and everything he says has scriptural roots. The basis of his mystical theology, for instance, of which we see most in his *Sermons on the Song of Songs*, is the fact not of man's inherent sinfulness but of his original worth and innocence as a creature fashioned in the image of God; "know thyself," therefore, means in the first place recognize your own essential dignity, and then go on to see how that has been impaired. For man's whole trouble is that he is *curvus*, bent; of this his upright body reminds him ceaselessly, for it was created in the image of his originally upright soul; and the whole business of Christian life, therefore, consists in getting straight again, that is to say, in letting Him Who is the Image of the Father — not merely made in it, as man is made — restore in us the likeness lost by sin.

St. Bernard has so much to say about our Lord, His person and His work, that it is difficult to choose particular passages to quote. One thing he never tires of emphasizing is the prevenience (or coming before) of redeeming Love; as St. John says, "we love Him, because He first loved us," and died for us before we either knew or cared. "You did not know," St. Bernard says, "when the old Adam reached out hurtful hands to the forbidden tree; nor did you know when Christ stretched out His harmless hands on the life-giving wood. The stain that stains you flowed from the first man; the water that washes you clean flows from the side of Christ."

The Latin Bible sometimes prompts ideas that could not have arisen from a version based, as are most English ones, on the Massoretic Hebrew.¹ For instance, Psalm 30:12 reads in the English Book of Common Prayer, "thou hast put off my sackcloth"; but the Vulgate text of the same verse may be translated, "thou hast rent my sack" (*conscidisti saccum meum*). St. Bernard says it is our Lord who speaks these words; and then he tells us what a little sack it was, in which the Son of God hid His great wealth when He came down to earth; which sack God rent asunder in the Passion, and poured its contents out to pay for our redemption. Sometimes also he quotes a version of the Scriptures that differs from the Vulgate, as well as from our own, and one wonders whence it was derived; where, for example, did he find, for Proverbs 18:19,

"When brother helpeth brother, both shall be comforted"?*

Since he was of knightly birth and lived in the age of courtly love, it is small wonder that St. Bernard shows himself a true knight of the Mother of our Lord. This is seen, for example, in the way in which he speaks of her when commenting upon the sympathy she showed at Cana for the embarrassed hosts:

"What, except pity, should proceed from Pity's fount? If a man holds an apple in his hand for half a day, will not its fragrance stay with him the other half? How deeply, then, was she affected in her inward parts by Pity's power, in whom He rested for nine months. And, what is more, He filled her mind before He filled her womb; and, when He left her womb, He did not leave her soul."

He has a great love also for the holy angels, and urges us to love our angel guardians and thank them for their care. Rather surprisingly, he has also an almost Franciscan reverence and love for animals, especially beasts of burden; for in them, and above all in "the Saviour's little ass" that bore Him on Palm Sunday (what an honored, enviable beast he thinks that was!), he sees a picture of Christ-bearing souls.

In another sermon, preached on Palm Sunday, he speaks of the three kinds of worshippers at the Triumphal Entry; first, there was the beast on which Christ sat, then those who strewed their garments in the way, and thirdly those who plucked off branches from the trees to strew. The last two gave in place of themselves, things of which there was a plentiful supply, and worshipped the Lord without any trouble or load; the ass alone worshipped by offering himself. St. Bernard expands this a little, and then draws the application. Here it is in the original, as a tiny sample of his Latin, written in lines to emphasize the rhythm:

Cui tamen in processione illa Jesus
propinquier,
cui de tribus ordinibus salus vicinior,
facile, credo, potestis, advertere.

Translated almost word for word, this says:

But to whom in that procession Jesus
was most near,
to which of the three kinds [of worshippers]
salvation was most nigh,
that, I believe,
you can with ease observe.

*For which Vulgate reads *frater, qui adiuvatur a fratre, quasi civitas firma* ("a brother who is helped by a brother is as a strong city"); AV, "a brother offended is harder to be won than a strong city"; RSV, "a brother helped is like a strong city."

Bernard's candidate. ¶The Massorettes were a school of pious Jews concerned with preserving in its purity the Hebrew text of the Old Testament. They added the vowel points to the script, which consisted originally of consonants only.

NEW MEXICO & S.W. TEXAS —
The chaplaincy maintained at historic Ft. Stanton, N. M., by the Episcopal Church for a quarter of a century is to be continued. The Ven. and Mrs. Robert Y. Davis, who were in residence there under the U. S. Public Health Service, will remain on the same basis with the New Mexico Department of Public Welfare.

Established to protect settlers and to keep down depredations of marauding Indians, and taken over at one time by Confederate forces and later reoccupied by the Union Army, Ft. Stanton remained an army post until 1899. It was there that a young 2d lieutenant, John

Pershing, began his distinguished military career.

Converted into a hospital for tuberculous merchant seamen in 1899, the Fort remained a haven for these men until June, 1953. During this period of over 50 years, thousands of seamen from all over the world were treated here.

In World War II, an internment camp was established in addition to the hospital and the notorious Fritz Kuhn was one of the "guests."

On July 1st the hospital was formally turned over to the New Mexico Department of Public Welfare.

Today, over 50 Navajo Indians are patients in the hospital, and a total of

80 beds will soon be occupied by Navajo men, women, and children, all tuberculosis patients, from Arizona, New Mexico, and Southeastern Utah.

Archdeacon Davis not only ministers to the patients in the hospital but also to hospital personnel. He is also the only Episcopal clergyman in Lincoln County. People from Carizozo, Capi-



BISHOP STONEY & CONFIRMANDS*
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tan, and Lincoln, N. M., as well as from Ft. Stanton, attend services at the beautiful Chapel of Our Redeemer at Ft. Stanton. A well equipped community house is maintained with the work there. The chaplain also holds regular services at St. Anne's, Glencoe, N. M., and at Church of the Holy Mount at Ruidoso, N. M., where thousands of visitors come every summer.

NEW MEXICO & S.W. TEXAS —
Three members of a historic Church family were in the confirmation class at St. Mark's-on-the-Mesa Church, Albuquerque, N. M., this spring.

Bishop Stoney of New Mexico and Southwest Texas confirmed Colin Ferguson Randolph and John Raine Randolph and their aunt, Mrs. Nancy Lee Greaver. All three are direct descendants of the Rev. Dr. Colin Ferguson, one of the first three Episcopal priests to be ordained in this country by the Rt. Rev. Samuel Seabury, first American Bishop. Colin and John are great-great-grandsons of Dr. Ferguson, and Mrs. Greaver, their aunt, is a great-great-granddaughter.

Other members of the Randolph and

*Left to right: Bishop Stoney of New Mexico and Southwest Texas; John Raine Randolph; and Colin Ferguson Randolph.

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Clarence Van Buchanan, Priest

The Rev. Clarence Van Buchanan, vicar of St. James', Hackettstown, N. J., Christ Church, Stanhope, N. J., and St. Peter's, Mount Arlington, N. J., died of a heart attack on August 4th while driving his car in Drakestown Road near his home in Hackettstown. He was 55.

Mrs. Buchanan, who was riding with her husband, seized the steering wheel and stopped the car safely.

Fr. Buchanan came to Hackettstown four years ago from Pleasant Valley, N. Y., where for 20 years he had served as rector of St. Paul's Church. He was graduated from St. Stephen's College and the General Theological Seminary. After his ordination, he served as curate to the late Rev. William Owen, rector of Holy Trinity, New York City.

Besides his wife, he leaves two daughters and a sister.

Francis Davis

Architect and yachtsman, Francis Pierpont Davis, died July 15th at his home in Los Angeles, Calif., at the age of 68. He was born in Baltimore, Md., the son of a noted architect of churches and public buildings. He came to Los Angeles in 1907.

The funeral service was conducted in St. John's Church, Los Angeles, which he and his brother, Walter S. Davis, designed and for which they received the American Institute of Architects award of distinguished honor in architecture. This is one of only two such gold medals ever awarded in Southern California.

He leaves his widow, Mrs. Gertrude Churchill Davis; two daughters; one sister; three brothers; and five grandchildren.

Henry Gass

Dr. Henry M. Gass, 65, former acting vice-chancellor (president), retired dean of men, and professor of Greek and Latin at the University of the South, died August 2d of a heart attack. Dr. Gass, a Sewanee graduate, had been connected with his alma mater for over 50 years.

Dr. Gass was born in Augusta, Ga., in 1887, the son of the Rev. John Gass, a priest of the Church. In 1899, after the death of his father, he moved with his mother to Sewanee where he entered Sewanee Grammar School. This school later became Sewanee Military Academy, where, from 1912-22, he served as headmaster and acquired the title of "major," which remained with him the rest of his career. Upon his mother's re-

Greaver families are active members of St. Mark's parish, including Mrs. William Randolph, Sr., mother of the two boys, who is president of a parish guild and chairman of the large Auxiliary Mart. Their father, William Randolph, Sr., is an active layreader.

SOUTH FLORIDA — Former pastor of the Baptist Church in Key West attended by former President Truman, the Rev. George M. Ray, has submitted his resignation to Bishop Louttit of South Florida and the Cathedral Chapter as canon educator of St. Luke's Cathedral. The resignation was accepted and became effective as of July 15th, according to Dean Osborne R. Littleford. Canon Ray, who submitted his resignation for personal reasons, has not announced his future plans except that he wishes to withdraw from the active ministry of the Church. After study at Berkeley Divinity School, Canon Ray was ordained to the diaconate a year ago and to the priesthood six months later.

MASSACHUSETTS — Hong Kong, China, is the destination of Miss Ruth Crawford Brown, daughter of the Rev. and Mrs. Frederick Crawford Brown of St. Mary's Church Rectory, Dorchester, Mass.

Miss Crawford Brown was born in Hankow, China, where her parents served for over 25 years in Church missions before being obliged to leave in 1950.

In Hong Kong, Miss Crawford Brown's pupils will be English-speaking Chinese girls of high school age.

She will teach at St. Stephen's Girls' College.

NEW YORK—Isabel Bigley, star of "Me and Juliet," has given St. Michael's Church, New York, 40 choir hymnals and 300 hymnals for the congregation in memory of her father, Joseph Bigley.

Mr. Bigley was a tenor in the St. Michael's choir for many years. He served on the vestry, was president of the Men's Club, and actively participated in many other parish activities.

Miss Bigley formerly starred in "Guys and Dolls" and "Oklahoma" before taking her present role in the Rodgers & Hammerstein musical.

MINNESOTA — Two churches in Richfield, Minn., exchanged property recently. St. Nicholas Church purchased the building in which Woodlake Lutheran Church worshipped. The Woodlake Lutherans bought the site on which the Episcopal parish had planned to build. Its previous church, built in 1948, was outgrown. [RNS]

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DEATHS

marriage his stepfather became the Rev. Theodore DuBose Bratton, later Bishop of Mississippi.

He received both the B.A. and M.A. degrees from the University of the South. A member of Phi Beta Kappa, he won medals in both Greek and Latin, and, beginning in 1922, held professorships in both these languages at the university.

As Sewanee's first Rhodes Scholar, Dr. Gass received the B.A. and M.A. degrees from Oxford University, England, in 1910. He was secretary of Sewanee alumni from 1939-40 and dean of men from 1946 to 1951. Upon the death of Sewanee's late Vice-Chancellor Alexander Guerry in 1948, Dr. Gass was called to head the university in an acting capacity for nearly a year. In June 1949 he was awarded the honorary doctor of letters degree by his alma mater.

Survivors include his wife, the former Marguerite Rather; two sons; two sisters; and two grandchildren.

Annie Green Gowen

After a three-month illness, Annie Kate Green Gowen, 83, wife of the Rev. Herbert H. Gowen, retired priest and former professor of Oriental history at the University of Washington, died June 28th at the Maynard Hospital in Seattle, Wash.

Mrs. Gowen was born in England and was married there to Dr. Gowen on January 7, 1892, after which they went to New Westminster, British Columbia. They came to Seattle in 1896 when Dr. Gowen became rector of Trinity Church.

C. Douglass Green

C. Douglass Green of New York City, died at his summer home in East Hampton, L. I., on July 25th at the age of 71. Since 1941, Mr. Green had been a partner in the New York Stock Exchange firm of Harris, Upham & Co. He was a vestryman of St. Thomas Church of New York.

Surviving are his wife, who was Mrs. Mildred Barclay Vander Poel at their marriage in 1951, and a sister. His first wife, the former Edith S. Dupignac, died in 1950.

Francis Stephenson

A heart attack on July 24th claimed the life of Francis L. Stephenson of Bethlehem, Pa., manager of structural steel sales for the Bethlehem Steel Corporation. His age was 62.

Mr. Stephenson was a vestryman in Trinity Church, Bethlehem.

Surviving are his wife, the former Helen Wilbur; two daughters; and six grandchildren.

CHANGES

Appointments Accepted

The Rev. Allen W. Brown, formerly rector of Christ Church, Hudson, N. Y., will on September 15th become dean of All Saints' Cathedral, Albany. Address: 75 Elk St., Albany 10.

The Rev. Norman H. V. Elliott, formerly in charge of St. Stephen's Mission, Fort Yukon, Alaska, has been assigned to Eagle, Alaska, and will be district missionary to the scattered villages of the interior.

The Rev. Wilbur O. Fogg, who formerly served the Church of the Holy Family, St. Just, Puerto Rico, is now in charge of the Good Samaritan Mission, San Antonio, Tex. Address: Nineteenth and Saitillo Sts., San Antonio 7.

The Rev. George David Hardman, formerly rector of St. Paul's Church, Brockton, Mass., will become dean of the Cathedral Church of St. Mark, Grand Rapids, Mich., on about September 15th.

The Rev. Richard T. Lambert, formerly rector of St. Luke's Church, Granville, Ohio, is now in charge of St. Stephen's Mission, Fort Yukon, Alaska (largest interior mission in Alaska, which serves nearly 1,000 Indians).

The Rev. Theodore W. Lewis, who was ordained deacon on June 20th in the diocese of Central New York, is now curate of St. Peter's Church, Auburn, N. Y. Address: 173 Genesee St.

Resignations

The Ven. Moultrie H. McIntosh has resigned as archdeacon of Nicaragua and has returned to his home in Summerville, S. C. He is not planning to return to Nicaragua after his furlough.

The Ven. Robert W. Turner, III has left his work as archdeacon of Western Panama, and plans to take a year's graduate study at Vanderbilt University, living in Nashville, Tenn.

Changes of Address

The Rt. Rev. Dr. Reginald Heber Gooden, Bishop of the Panama Canal Zone, and his family, have been spending the summer at Newport Beach, Calif., during the Bishop's regular furlough. They expect to return to Panama by the middle of September.

The Rt. Rev. Dr. Leland William Stark, Bishop Coadjutor of Newark, is residing at 530 Park St., Upper Montclair, N. J. Newark diocesan office: 24 Rector St., Newark 2.

The Rt. Rev. Dr. Frederick J. Warnecke, Bishop Coadjutor of Bethlehem, will have his office, after September 1st, at the Cathedral of the Nativity, Bethlehem, Pa. Official and business mail should be addressed to him there at 321 Wyandotte St. Bishop Warnecke and his family have changed residence from 825 to 804 Delaware Ave., Bethlehem.

Ordinations

Priests

Upper South Carolina: The Rev. Christopher FitzSimmons Allison was ordained priest on May 23d by Bishop Gravatt of Upper South Carolina at Trinity Church, Columbia, S. C., where the new priest is assistant. Presenter, the Rev. G. M. Alexander; preacher, the Rev. D. W. Yates.

Deacons

Alabama: James Pettigrew Woodson, Jr. was ordained deacon on June 19th at St. Mary's Church, Birmingham, Ala., by Bishop Carpenter of Alabama. Presenter, the Rev. D. C. Wright; preacher, the Rev. C. P. Lewis. To be in charge of St. Paul's Church, Carlowville, Ala., and the Church of the Holy Cross, Uniontown. Address: Box 13, Route 1, Minter, Ala.

Maryland: Victor Sheridan Ross, Jr. was ordained deacon on July 1st at All Hallows' Church, Birdsville, Md., by Bishop Powell of Maryland. Presenter, the Rev. L. W. Hampton; preacher, the Rev. W. Scott Broadbent. To be deacon of St. James' Church, Mount Airy, Md., and St. Paul's, Poplar Springs. Address: Box 155, Mount Airy.

New Hampshire: Merle M. Smith was ordained deacon on June 13th by Bishop Hall of New Hampshire at St. Paul's Church, Concord, N. H. Presenter and preacher, the Rev. C. L. Morrill. To be in charge of Trinity Church, Tilton, N. H. Address: 6 Arch St.

Sacramento: Wilbur Louis Lear was ordained deacon on May 31st by Bishop Porter of Sacramento at the Church of the Ascension, Vallejo, Calif. Presenter, the Very Rev. Dr. M. B. Sale; preacher, the Rev. R. N. Rodenmayer. To be vicar of the Church of the Good Shepherd, Cloverdale, Calif. The new deacon was lay leader in charge of the Church of the Holy Trinity, Willows, Calif., for two and a half years before his ordination.

Southwestern Virginia: Samuel Shafer Odom was ordained deacon on June 29th at Christ Church, Pearisburg, Va., by Bishop Phillips of Southwestern Virginia. Presenter, the Rev. J. A. Winslow; preacher, the Rev. W. A. Clebsch. To be in charge of Christ Church, Pearisburg, Va.

Upper South Carolina: Joseph Nathaniel Green, Jr. was ordained deacon on May 30th by Bishop Gravatt of Upper South Carolina at St. Barnabas' Church, Jenkinsville, S. C., where the new deacon is now in charge. Presenter, the Rev. S. B. Mackey; preacher, the Rev. E. B. Clippard.

Philip Griffin Clarke, Jr. was ordained deacon on June 11th at the Church of the Advent, Spartanburg, S. C., by Bishop Gravatt of Upper South Carolina. Presenter, the Rev. C. C. Satterlee; preacher, the Rev. T. J. Smyth. To assist in the northwest missions of the diocese.

Ernest Cannon McCreary was ordained deacon on June 28th at Trinity Church, Abbeville, S. C., by Bishop Gravatt of Upper South Carolina. Presenter, the Rev. M. J. Kippenbrock; preacher, the Bishop. To be in charge of Trinity Church, Abbeville, S. C. Address: Box 53, Abbeville.

Vermont: John Leo was ordained deacon on June 11th at Trinity Church, Winooski, Vt., by Bishop Van Dyck of Vermont. Presenter, the Rev. J. L. Smith; preacher, the Rev. Harry Jones. The new deacon has since transferred to the diocese of Erie and is vicar of St. Saviour's Church, Gearheartville, Pa., and the Church of the Good Shepherd, Hawk Run. Address: 201 Hale St., Osceola Mills, Pa.

West Texas: William Savage Douglas was ordained deacon on July 14th by Bishop Jones of West Texas at Christ Church, San Antonio, Tex. Presenter, the Rev. S. O. Capers; preacher, the Rev. C. H. Douglass. To be in charge of Trinity Church, Edna, Tex., and St. James', Hallettsville. Address: Box 286, Edna.

Albert Clinton Walling, II was ordained deacon on July 15th by Bishop Jones of West Texas at St. Mark's Church, San Antonio, Tex. Presenter, the Rev. H. C. Gosnell; preacher, the Rev. J. T. DeForest, Jr. To be in charge of All Saints' Church, Pleasanton, Tex., and Good Shepherd, George West, Tex. Address: Pleasanton.

Miller F. Armstrong, III was ordained deacon on July 17th by Bishop Jones of West Texas at Grace Church, Weslaco, Tex. Presenter, the Rev. G. W. Goodson; preacher, the Rev. Harold Nickle. To be in charge of St. Andrew's Church, Robstown, Tex., and the Holy Comforter, Sinton. Address: Box 703, Robstown.

Joe Mack Routh was ordained deacon on July 21st by Bishop Jones of West Texas at St. James' Church, Del Rio, Tex. Presenter, the Rev. O. W. Nickle; preacher, the Rev. J. P. Pound. To be in charge of Calvary Church, Menard, Tex., and St. James', Fort McKavett. Address: Box 762, Menard.

Western Michigan: Richard James Lintner was ordained deacon on June 6th by Bishop Whittemore of Western Michigan at St. John's Church, Ionia, Mich. Presenter, the Rev. R. J. Bunday; preacher, the Rev. I. G. Lawrence, Jr. To be vicar of Christ Church, Charlevoix, Mich., and St. Paul's, Elk Rapids. Address: 103 E. Dixon Ave., Charlevoix.

Marriages

The Rev. Donald MacAdie, rector of St. John's Church, Passaic, N. J., and Miss Helen Louise Meyer were married on July 28th at St. Mary's Church, Haledon, N. J.

Since his retirement as Bishop of Western Michigan on June 17th, Bishop Whittemore has officiated at the marriage of his daughter Nancy, who was married on July 16th to the Rev. Andrew Frederick Wiseman, assistant of Christ Church, Greenwich, Conn. Bishop Whittemore also officiated on July 29th at the marriage of his son, the Rev. James Robinson Whittemore, assistant of Christ Church, Grosse Pointe, Mich., to Miss Suzanne Stoepel of Grosse Pointe.

Bishop and Mrs. Whittemore are now making their home at Barrowsholm, the family home at Vineyard Haven, Mass.

Laymen

Mr. Charles Downs is in charge of a new parochial school in Nicaragua. When Bishop Gooden of the Panama Canal Zone was in Nicaragua recently he was able to purchase land on Corn Island and made arrangements for the purchase of a two-story building on the land. This is now being used for the parochial school.

Mr. Robert Maitland will become seminarian in charge of St. John's Church, Englewood, N. J., on September 27th.

Mr. Jesse K. Renew, formerly with the United Fruit Company, Puerto Armuelles, Western Panama, is now living in Pedro Miguel, C. Z. He is the new treasurer of the missionary district of the Panama Canal Zone and intends to study for Holy Orders. Address: Box 2011, Ancon, C. Z.

Other Changes

The Rev. David A. Osborne of St. James' Church, Red Tank, C. Z., was honored recently by the Mutual Aid Club of Paraiso for "his outstanding contribution to the communities of Red Tank, Paraiso, and Santa Cruz (Gamboa) as a teacher, civic worker, and religious leader." On July 24th a large group of friends and clergy honored him again during the patronal festival week of St. James' Church.



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(Continued on page 16)

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ST. PETER'S Broadway at Lawton Ave.
Rev. Dr. L. D. Canon Gottschall
Sun Masses 8, 11; Wed Healing Service & Addr 8;
C by appt

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



(Continued from page 15)

MARBLEHEAD, MASS.

ST. MICHAEL'S Built in 1714
Rev. David W. Norton, Jr., r
Sun 8 & 11; HD 8

DETROIT, MICH.

ST. PAUL'S CATHEDRAL 4800 Woodward Ave.
Very Rev. John J. Weaver, dean
Sun HC 8, 9:15; 11 MP, Ser; Wed 7:30 HC;
Church open daily for prayer. Parking lot in rear.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues & Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

RIDGEWOOD, N. J.

CHRIST CHURCH Franklin Ave. at Cottage Pl.
Rev. A. J. Miller, r
Sun 8, 9:30 HC (MP on 1st), 11 (HC 1st, MP others); Fri & HD 9:30 HC; C by appt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30 ex Fri 9:30

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30; Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8 & 10 (Sung); Daily 7; Thurs 10; C Sat 7:30-8:30

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
Sun Mass 8, MP & Ser 11; HD Mass 9:30; C by appt
In the heart of the beautiful Ramapo Mts.

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam
Sun: HC 8, 9, 11 (with MP & Ser), Ev & Ser 5;
Weekdays: MP 7:45; HC 8, EP 5. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4 Ev, Special Music; Weekday HC Tues 10:30; Sun: HC 8, 11 (Sung) MP 10:30, EP 3; Mon, Wed, Fri 7; Tues 7:45; Thurs, Sat 9:30; EP 5:30; C Sat 4-5

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11; Thurs, and HD HC 12 Noon

ST. IGNATIUS' 87th St. & West End Ave., one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs 4:30 to 5:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roelif H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30 HC, Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8; Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun Music Broadcast CBS 9, HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward Chandler, p-in-c
Sun 8, 10, 8:30; Weekdays, 8, 5:30

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St.
Very Rev. Blake B. Hammond, r and dean of Niagara; Rev. Edward P. Miller, c
Morning Services 8 & 11; Special Days 7:30 & 10, as announced.

SCHENECTADY, N. Y.

CHRIST CHURCH Cor. State & Swan Sts.
Rev. Ernest B. Pugh, r
Sun 8 HC, 10:30 Mat or HC; HD announced

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French, Asst.
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-fast), 9 Sch of Religion and Nursery, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun: HC 8, 11 (Sung) MP 10:30, EP 3; Mon, Wed, Fri 7; Tues 7:45; Thurs, Sat 9:30; EP 5:30; C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with Ser 10:30; C by appt

NEWPORT, R. I.

TRINITY Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues & Fri 7:15, Wed & HD 11

MEMPHIS, TENN.

GOOD SHEPHERD Jackson & University
Sun HC 9:30
"The Catholic Parish of the Mid South"

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
Rev. James P. De Wolfe, Jr.
Sun HC 8, 9:30, 11 (1st Sun only); Daily MP & HC 6:45 (ex Thurs 6:15); Tues 10; C Sat 5-6

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South
Very Rev. Richard W. Rowland, dean
Sun HC 8, MP 11 (ex Cho Eu 1st Sun) Weekday Eucharist Wed 7; Thurs & HD 10:30; C by appt

BELLOWS FALLS, VT.

IMMANUEL
Rev. Robert S. Kerr, r
Sun HC 8 & 10; Wed & HD 8; Fri 9

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays as anno; C appt

MONTREAL P. Q. CANADA

ST. JOHN THE EVANGELIST
Ontario St. West at St. Urbain, Montreal
Rev. H. L. Hertzler, r; Rev. B. D. Freeland
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11, Ev 7; Daily: H Eu 7 (also 9:30 Wed & HD), Mat 7:45, Ev 5:30; C Sat 7:15 & by appt

VANCOUVER, CANADA

ST. JAMES' Gore Ave & E. Cordova
Sun Masses: 8:30, 9:30, 11, Sol Eu 7:30; Daily: HC 7:30, Thurs 9:30; C Sat 5 & 7

VICTORIA, B. C., CANADA

ST. BARNABAS Belmont and Begbie
Sun Masses 8, 11, Ev 7:30; Daily 7:30 ex Wed 8 & Fri 9:30; C Sat 8:15

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15), 11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as anno). C Fri 12, Sat 12 & 7

* The sign used in this heading is a replica of one available from the National Council 281 Fourth Avenue, New York 10, N. Y., at prices from \$13.50 to \$30.50, plus shipping charges. Price includes name of and directions to your church. A necessity for any church that is anxious to welcome strangers, but not more than one church in ten uses this roadside sign today.